

« Diversity as a Resource : United for Peace, Sharing and Inclusion »

Associazione per i Diritti Umani e la Tolleranza

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« **Diversity**¹ is a major subject in our reflection on commitments for peace and its administration, for the sharing of the values that are incumbent upon it and for diverse inclusion. Within the United Nations, here at the Palace of Nations, I invoke on the basis of resolution 57/249 which declares May 21, 2002 as the world day of cultural diversity for dialogue and development, diversity as a plural source for *peace*, *sharing* and *inclusion*.

Knowing the objectives, in particular the *sustainability*² of the promotion of cultural diversity, I must express, as an Islamologist and international expert on connex issues, that diversity is just as religious as it is cultural. Islam, like so many other religions and cultures, promotes fundamental diversity in creation in its essence.

The Quran says: "*We have created you from a male and a female, and We have made you nations and tribes, that you may know one another*" (49:13). Not only must we defend the diversity of our gender and identity, as women and men but as a people and tribe. And this defense of diversity necessarily involves a process of mutual knowledge. It must constitute the development of a path, together, of the means to achieve it, and a supreme goal, mutual knowledge. For it to have an in-between, one must be diverse and that does not take away

¹ The opposite of Diversity is something that we can define as « **hegemonious uniformity** »..

² By means of adhering to Sustainable Development Goals as adopted by all United Nations Member States in 2015 in the 2030 Agenda.

from difference its place. For some, the right to be different is required, for others not, for me, diversity is its foundation.

A question arises, how can diversity outline and strengthen *peace*³ and inclusion? I must say that the link is sharing, as mentioned in the title session, which cannot be without knowledge of each other, from one to the other and vice versa. **Knowledge**⁴ requires a permanent effort to stem ignorance because ignorance breeds violence as *Averroes*⁵ says. Knowledge requires above all being able to accept difference without accepting injustice of course. So peace becomes possible if *we are able to accept the other as they are in their pure essence*⁶, accept their history and protect their right to dignity.

But to come back to what I said at the beginning, the keystone is sustainability. How can we be united for peace and inclusion? Sustainability as a governing framework must be respected by all, nations, peoples and individuals. So the governing framework must be designed and developed on the basis of respect for human rights, injected into public and private institutions and taught to our children. This is how we will obtain inclusion as a natural phenomenon and not as an artificial phenomenon.

Inclusion⁷ is about instructing our children and adults that we must instruct ourselves in a wisdom of the origins of humanity experienced in every moment of birth. Infants are not born with an innate ability to become what we offer them in terms of environment, culture, language, traditions, etc. Chomsky Noam, one of my teachers said it for languages, it is the case, I tell you it for everything. if you take an infant born in *Sawahili* region to grow in

³ What is peace ? A huge question, is it the absence of war ? Is it the presence of love ? Is it human right regulations ? « *Peace stays non negotiable, something which is beyond a case mind or a plain behavior all in all. It is deeply inside our beings* »

⁴ In the article 18, there is a stipulation phrase « .. to manifest his religion or belief in teaching, practice, worship and observance » this means that national schools must favorise this **knowledge** to achieve the way of knowing each » which is however contradictory to some secular systems in France and elsewhere..

⁵ The thirteenth century philosopher, the third professor as we say.

⁶ The oral commentary had not been included in this summary draft.

⁷ By means of **quality education** (SDG 4), **Strengthening institutions** (formal and informal one) (SDG 16).

China, he will speak Chinese etc. If you tell your children and your peers we are different and have different history but originally we are **unique**⁸, we will have a future where diversity will guarantee peace without effort. The Quran says: "***We have created you (humankind) from one soul.***"⁹ (Coran 39:6)

My dear ones, protect this unique **soul**¹⁰ which is innate in us so that our diversity is forever an opportunity for everyone who contributes to mutual knowledge, as a divine principle certainly, but as a human **practical based ideal** by evolving local based policies in conformity of the universal principles (1) and protecting minor specifics (thought, conscience and religion, belief) and I refer you to the *Minor Rights Guide 2024* (2) promoting partnerships as advocated in the SDG 17 (3), Draft a *Diversity Human Rights Practical Guide* as a result of setting up a project of the NGOs and CSOs (4) in this way so as to increase awareness and develop capacities.

My thanks to all the attendees, especially to the organizers the Italian Human Rights and Tolerance Association who leads a sacred fight for making this international commemorative day for the 76th UDHR as usual a successful world day for our diverse world.

I solemnly ask you to stand up and claim with me : '**diu vivant iura humana pro pace et inclusione** since that.. **diversity** is not negotiable, **peace** is not negotiable, **human sharing based** is not negotiable, **knowledge heritage protection** is not negotiable, **human rights sustainability** is no longer negotiable, **inclusion** is not negotiable, **Universal faith values** are not negotiable, our **dignity** is forever non negotiable' .»

⁸ Very important point to highlight here religiously speaking : « **From the Islamic point of view God alone is One and His creature is plural and diverse** ».

⁹ The oral commentary had not been included in the this summary draft.

¹⁰ In the article 18 of the UDHR we can put the word *every soul* instead of *everyone*, but at the same time *everyone* is at least ontologically 'one', and this word is enough symbolic.

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